Pacific School of Religion
Berkeley, California

The AMERICAN FRIEND

MARCH 23, 1959

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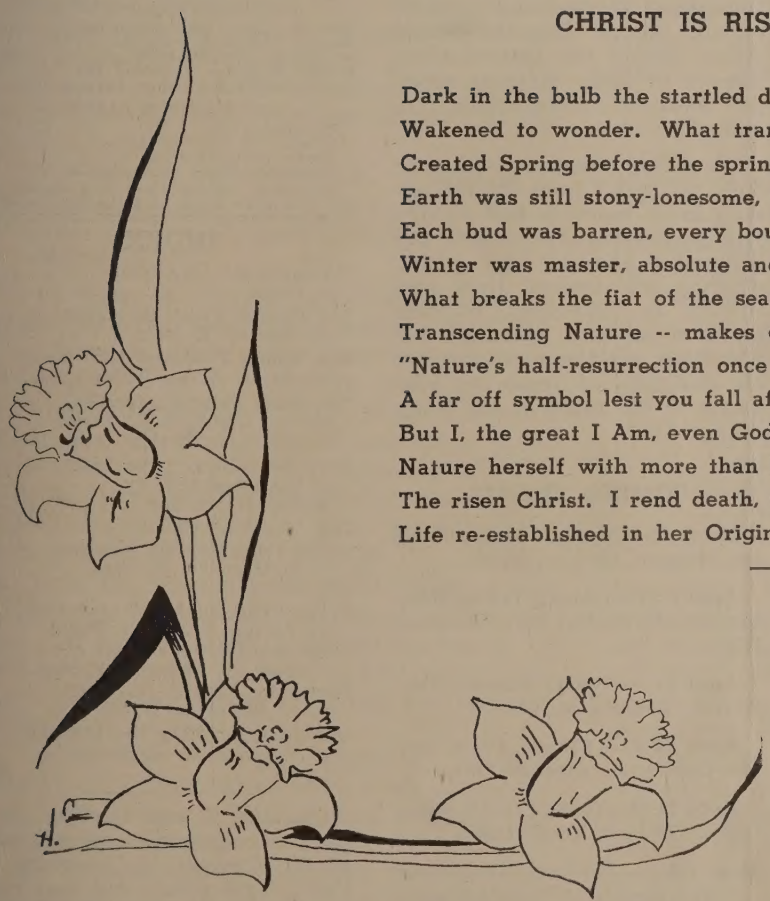

CHRIST IS RISEN

Dark in the bulb the startled daffodil
Wakened to wonder. What transcendent will
Created Spring before the spring had come?
Earth was still stony-lonesome, frore and numb;
Each bud was barren, every bough was dour:
Winter was master, absolute and sure.
What breaks the fiat of the seasons? Who --
Transcending Nature -- makes existence true?
"Nature's half-resurrection once portrayed
A far off symbol lest you fall afraid;
But I, the great I Am, even God, now flood
Nature herself with more than Nature's bud --
The risen Christ. I rend death, and begin
Life re-established in her Origin."

—E. Merrill Root

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

Fellowship

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42).

The Christian Church, from the beginning of the era, existed in intimate fellowship. This fellowship rested (deeply rooted) in its faith and worship. This small minority, a pagan world, worshipped, prayed and broke bread together. Although the forces operating in a pagan world made it necessary for them to close ranks in fellowship for survival, it was much more than necessity or expediency which knit them together. They were "of one heart and mind" and gave forth firm and fearless witness in the strength and insight arising from this fellowship. Their fellowship was the outward manifestation of the deep, inner spiritual unity which they experienced.

They belonged to the same family, being sons and daughters of the same Father. They sensed the living Presence and, through the contemporary Spirit of Christ, they became aware of the Divine purpose in which they were called to cooperate.

Through inner response these became representatives of a way and quality of life evidenced by any in whom the kingdom of God had come to dwell. They continued the work which Christ began, being deeply dedicated to follow the guidance of His Spirit. Paul refers to them as "the body of Christ".

Organization becomes incidental in such a setting for here is a living, vital organism using organization merely to express its concerns and achieve its aims.

Very similar to the opening of the Christian era is the rise of Quakerism. Here again a group entered into intimate fellowship founded upon inward experience. Here again organization was very secondary and became useful only to implement the vital concerns which grew out of the prayer, worship, guidance and fellowship experienced by the living organism. Here was a vital fellowship genuinely committed to know and follow the leading of the Spirit of Christ. They were "seekers after truth" and determined to hold their meetings "in the Life."

Materialism, secularism and ignorance of the Way of Truth become the paganism of our day. Irregular worshippers weaken the cause of the church as an organism and starve themselves of Christian fellowship. Full participation by all could bring spiritual recovery to both our worship and our service, for if we are to make any redemptive impact upon life in our community there must be the active, committed sharing and support of all. As an English Friend stated during the Oxford Conference in 1952, "Nothing short of absolute commitment is enough".

Absenting ourselves (either in spirit or body) from the fellowship in its worship and service will greatly impoverish both the fellowship and our own spirits. Sharing our inward lives and uniting in fellowship, worship and service are essential for Christian maintenance and for the building of resources adequate to the tasks of the kingdom of God.

COMING EVENTS

March 23-26 — Cuba Yearly Meeting, Holguin, Oriente, Cuba.

April 2-5 — Jamaica Yearly Meeting, Seaside, Hectors River, Jamaica, W.I.

April 11 — United Nation's Conference, Wilmington, Ohio.

April 20-23 — Church Peace Mission Conference, Evanston, Illinois.

April 23-25—Young Friends Washington Seminar, Youth Dep't.

May 2-6 — National Conference, United Society of Friends Women, High Point, North Carolina.

May 2-6 — National Conference of Quaker Men, Springfield, Meeting, North Carolina.

New Series, Vol. LXVI, No. 6
Old Series, Vol. LXVII, No. 6

THE AMERICAN FRIEND

Authorized By The Five Years Meeting of Friends

Published Bi-weekly by the Friends Publication Board at Richmond, Ind. Address all correspondence to **The American Friend**, 101 Quaker Hill Drive, Richmond, Ind.

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SUBSCRIPTION RATES

Per Year, $3.00.
Foreign, 75 cents extra.
Single copies, 15 cents.
Advertising Rates on Application.

Entered as Second Class Mail Matter at the U. S. Post Office at Richmond, Ind.

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Church World Service has sent, in response to the request of the Council of Churches in Cuba, both funds and material aid. On January 15, $5,000 was sent and on January 21st was initiated a shipment of 13,590 pounds of clothing, blankets, shoes and health supplies.

Editorials . . .

The Church Faces the Cross

"The Cross stands at the center of the Christian religion." So says Dr. Dillistone in one of his books. This is strange in a way, for it is scarcely the symbol one would expect to find in a religion which speaks so much about joy, honoring a leader who said to his disciples on the eve of his death, "Ask and you shall receive, that your joy may be full." Dr. Dillistone continues, "Nothing has a right to the name 'Christian' that is contrary to or incompatible with all that this symbol represents."

It has been suggested by many writers that reality itself can be considered as cruciform. It is pointed out that man always stands between the past and the future, that he is stretched between his origin and his fulfillment. He is also torn between an internal and an external world. "Integration, living a full and complete life, is accordingly not some smooth adjustment we can hope to achieve once and for all, and then coast along with . . . It is rather a constant achievement in the teeth of forces which tear us apart on the cross of reality."

The Church stands eternally in relation to the cross. One may think of it as being in one of three positions in regard to this central symbol of Christianity.

At times the Church is a timid Church, a Friday Church, the Church behind the Cross. This Church is afraid, as the disciples were, afraid to venture down to Jerusalem lest they meet some painful experience there. Peter represents all of us at all times, when he was afraid to be associated with the Galilean. Popular opinion was running strong against the new movement and other disciples had fled. So Peter too was afraid to be counted on the side of Christ.

Now the Church often finds itself in the position of those who should stand against the trend of popular opinion, against the forces of evil in high places. It should be bold, but it fears the consequences and so it retreats and becomes silent. It is behind the Cross.

But at other times the Church is a troubled Church, or a Saturday Church - a Church under the Cross. It knows the bitterness of defeat, and even its Lord appears to be dead. This Church is not so much timid as paralyzed. On Saturday the disciples felt all was lost, and they proposed to return to their fishing and other vocations. The letters to the seven Churches in the Book of Revelations were written to churches in similar despair.

We have seen modern parallels in the areas where the arm of the dictator has been laid upon the Churches, or where the Church has succumbed to the power of the State. Apocalyptic literature arises in such an hour, for hope seems blotted out.

The one saving fact is that "earth's saddest day, and gladdest day, are just one day apart." Our Good Friday services, which remember the hours Jesus spent on the Cross, are never quite able to reproduce the anguish of the early disciples for we know how the story turns out.

Easter celebrates the triumphant Church. It has faced its moments of fear and hesitation; it has lived through its hours of despair and impotence. It stands now beyond the Cross, knowing that with Christ all things are possible, and that even death has been robbed of its power to intimidate and immobilize the work of the Kingdom.

St. Paul was the first of the New Testament writers to put into words this insight of the Triumphant Church. "O death, where is thy sting? O grave, where is thy victory?" And again he affirms, "We are more than conquerers through him that loved us." Nothing now can stand in the way of those who have followed Christ through their moments of fear and frustration to the full faith of Easter morning.

The Christian Church was born in this hour of triumph. Its best moments have always reflected not a gloomy pessimism, but an irrepressible hope and faith.

Edna St. Vincent Millay was not always able to live up to her highest insights, but she caught the spirit of victory on the hinterside of struggle when she wrote:

> The world stands out on either side
> No wider than the heart is wide.
> And East and West will pinch the heart
> That cannot keep them pushed apart:
> And he whose soul is flat -- the sky
> Will cave in on him by and by.

It is said that someone asked Pavlova, the great dancer, what she meant by a certain dance which she had performed. She answered, "Do you think I would have danced if I could have said it?" Perhaps if Jesus was asked why he hung upon a cross he too might reply, "Do you think I would have died if I could have said it?"

The Cross cannot be explained, as is quite evident by the voluminous theological tomes which have been written about it. Jesus did not say, "If you would be my disciples, hold right opinions about my death on the Cross." He said instead, "If any man will come after me, let him deny himself, and take up his cross, and follow Me."

The Church always faces the twin dangers of being timid or troubled, so that it is unable to

follow Christ. But we have this advantage that we are born on this side of the Cross and our Christian heritage is a triumphant Church which lives in the light of a victorious Christ. Easter calls us to share the triumph of Christ, realizing that

In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.
—Russell E. Rees

"For let a man go away or come back: God never leaves. He is always at hand and if he cannot get into your life, still he is never farther away than the door. The opening of the door and his entry are simultaneous." —Meister Eckhart

* * *

Judging one another in Meeting hath almost destroyed some Friends and distracted them. And this is for want of love, that beareth all things; and therefore let it be amended." —George Fox

The Young Paul and His World

By Moses Bailey

The oval plain of Cilicia lies along the shore of the Mediterranean, level, well-watered and green. Just to the north rises the high, almost impenetrable mountain range, protecting the plain from the cold northerly winds of winter, and from the marauding tribes of less favored Anatolia. Land, sea and mountains produce startling beauty; and today the plain produces a wealth of cotton. At the western end where a small stream flows into the sea lies Tarsus, the birthplace of the Apostle Paul. Through its harbor passed a lucrative commerce. The merchants of Tarsus probably prospered. Among them, presumably, was Paul's father. Then, as in later times, ambitious Jews, having no heritage of farm land, turned their energies to commerce and industry. Tarsus was and still is superlatively beautiful, with pleasing, mild climate; but it was its business that brought foreigners to live in the city.

When Paul's parents had a son, they named him Sha'ul, which is the passive participle of the verb **to ask**. They had prayed for a son. Fortunate is the child so eagerly desired. Sha'ul was a good name; though maybe the boy regretted that two of its three consonants his neighbors could not pronounce. Sha'ul we imagine had a good Jewish home. As he grew, he perhaps had a private Jewish tutor, or maybe the Jewish families of the city got together and employed a teacher for their boys, that they might not grow up ignorant of the faith of their fathers. So Saul was instructed in the Bible and in all the interpretation that was customarily given it; and he was taught the ancient Hebrew language in which it was written. He liked his school.

Out of school hours, Saul must have played with the sons of other merchants of the city, gentiles who spoke Greek. Very likely he had a nickname from them, for in Greek the name Sha'ul is unpronounceable . . . maybe even then in his boyhood in Tarsus he was called Paul. Paul is a good Greek name, and it is about as close as the Greek tongue could get to the strange Semitic word Sha'ul.

Love of Home

So Saul lived in two worlds, that of his Jewish home and that of the Greek-speaking city. He loved his home; children who are really wanted, as his name says that he was, are likely to care for their home. And the world of his friends was good, too, interestingly different. No boy could be uninterested in the caravans of freight, the ships and their sailors, and the stories that were told. The boys with whom Saul played had their own kind of schools and tutors. They studied Greek.

Children learn from each other, sometimes even faster than from a teacher. Years later Paul showed that he knew more or less of the literature and poetry of the Greeks; maybe he had learned it from his boyhood friends in Tarsus. So Sha'ul's youth was fortunate; affectionate home discipline which made very special demands upon his character; appreciation of his friends, whose background and education were quite unlike his own.

There is a unique sadness as boys reach the age of going away to school, a dim awareness that some of their friends they will never see again except as grown men. Because the loyalties of youth are exceedingly strong, promises are exchanged never to forget; perhaps gifts are given and cherished. Saul was sent to study in Jerusalem; some of his friends at the same time more than likely went off to school in Athens. There is no homesickness like that of boys going off to school.

As for Saul, he carried with him the love of home: that meant devotion to the God of his Fathers; and he carried also the memory of all the pranks and picnics, the games and the confidences of his boyhood friends. The journey from Tarsus to Jerusalem was some five hundred miles; the young man had plenty of time to think about all that he had left behind. Perhaps it never occurred to him that there was in him a conflict of Jewish and gentile loyalties. He only thought of the increasing distance between himself and his home and his former playmates. Part of a boy's education is measured in the distance between home and college. It is a journey of mingled homesickness and high resolve. Saul was growing up.

Full of Life

Educational method in Jerusalem in those days was by no means standardized. If a young man found a good tutor he was fortunate; but if the tutor was weak, the result was failure. Saul went to the best known rabbi of the time, Rabbi Gamaliel. That scholar's reputation

was, and even remains to this day, outstanding among his contemporaries. Probably Saul's father had advised his going to this famous man, for surely none could be better as teacher than he. The fact is, however, that all that we know of Rabbi Gamaliel shows him as more fussy than great. He stands out among the Jewish leaders as one who quibbled, concerned rather with details than with their meaning. For example, he had discovered a legal way to avoid giving as much to charity as had been thought necessary, though no mention is made of his sympathy for the poor.

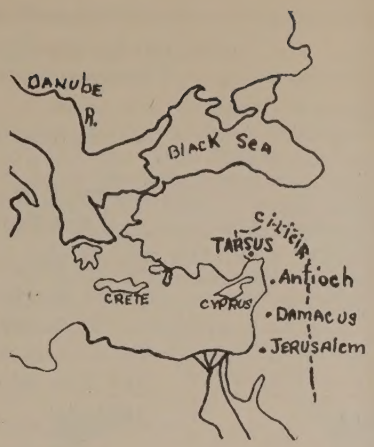
It's always a tragedy when a boy has a selfish teacher. For Saul this was especially bad. He was vigorous in mind and body, full of animal spirits, we say. Students in Jerusalem at that time had no gymnasium where they could work off their abundant energy; the only gymnasium in the city had such a reputation that decent Jewish youth carefully avoided it. Saul was full of life; but his teacher was, I suspect, a neurotic pedant.

He Saw the Light

Now an athletic program has various uses, and our enthusiasm for athletics probably depends upon which of these uses seem to us conspicuous. Dictators find athletic performances one of their sources of power; physical prowess, in itself a good thing, when touched with a military emphasis and its loyalties cheered along by popular excitement, can drown all critical thought. The Roman Coliseum, the Spanish Bull Fight, the Deutsche Sportsverein, subsidized football at the university, and the recruiting advertisements at the local post office have some things in common.

Athletics in ancient Jerusalem had been corrupted in this fashion for political purposes: no student of the Pharisees could fail to know that. Saul, as a good Jew, could not participate in athletics.

But athletics at their best have other purposes: notably to keep that balance of physical health that makes effective study interesting. The alternative, for a young man of vigor, was extramural political excitement. To this Saul turned, as do some



students in the Near East today. Because Pharisees opposed the followers of Jesus, Saul and his fellows baited them; because their sectarian differences had something to do with religion, the young men could do their mischief with a sort of evangelical fervor. Some of these fellows are said to have stoned Stephen, one of the early followers of Jesus. Saul, who was thought somewhat involved, perhaps had an uneasy conscience about it: he was entirely too reasonable a young man to take direct part. So we are told that he held the outer garments of some of those who did. What went on in Saul's mind at the time we can only imagine; probably in his boyish enthusiasm he quite forgot himself, and equally probable, the decency of his home discipline made the whole business seem unreasonable.

The next escapade took them off to Damascus. Two days' ride on horseback in blazing Syrian heat gave plenty of time for thought. (If Harvard boys came to New Haven on horse-back, they might be too weary to steal Yale's goal-posts.) Cheering and shouting may have stirred their Pharisaic fanaticism for the first hour, but twenty hours' ride in intense heat and choking dust gave Saul serious pause. **He saw the Light.**

Just what occurred? Years afterward, he admitted that he could not describe it clearly. He saw the Light. He received a Word. He was Changed. The story is colorfully told in eastern fashion, and we perceive its truth. A **Light**, a **Word**, a **Change** had come. With Yankee reticence we don't know how to tell others when such an experience is ours, yet the Light the Word, the Change are real.

Saul studied no more under Gamaliel. Hebrew scholarship had been spoiled for him by a fussy teacher. Through the rest of his life he had only a boyish, one-sided picture of Jewish religion. Not liking his teacher, he thought that he did not like what was taught. The limitations of Gamaliel he ascribed to Gamaliel's faith. Those of us who are teachers become uneasy as we read the story of what inadequate teaching does to a young man.

In Damascus Saul soon became more at home than he ever was in Jerusalem. As in Tarsus, he was in an international community. He found good religious people, probably like his parents and their Jewish and gentile neighbors. He also found people speaking Greek like his boyhood friends. The unkind distinctions between Jew and Greek, so conspicuous in Jerusalem, were less emphasized in Damascus. Saul again was Paul. In our colorless academic jargon we would say that again he became an integrated person, and he felt at home. The easy faith of his childhood, which had accepted the severe Jewish discipline of an affectionate home and had equally accepted the loyal friendship of his Greek playmates, had come to maturity. What as a boy he had taken for granted as the right way of life, as a man he now saw reasonable.

The Spirit We Catch

Luke, the earliest of Christian historians, looking back upon these events, said that Saul became a follower of Jesus. We, looking back from a later time, say that Saul became a Christian. Maybe we over-simplify the picture. Saul and Paul became one; that summarizes part of it. Sha'ul, in many languages, including English, is unpronounceable, queer, provincial; he gave up that name, and gave up a whole lot of the queer, provincial customs that were associated with it. He became Paul, sophisticated, cosmopolitan. Yet he really remained the same man. The moral discipline which he had known in his own home in Tarsus, for which the Pharisees

(Continued next page)

stood, even though Gamaliel was such a pedantic example, this he kept. The rest of his days he stood for inner self-discipline, and he tried to build up a community, a **select** community, church he called it, of those who had an inner living discipline. But this community had no provincial limitations, Jewish Greek, Barbarian.

The Apostle Paul is not an easy man to understand. He wrote long letters, very logical; yet their logic is partly wasted upon us, for the argument is rooted in a world foreign to us and far away. Furthermore, we suspect that Paul, just like ourselves, was trying by his logic to say something that was deeper than logic. He was trying to say that there is a Light, a Word, a Change, an Inner Discipline for each of us; that when that Word lives in us it will make us different from other people, yet will make us wholly sympathetic with all kinds of people, no matter what their background. Paul's explanations we don't quite understand. But Paul's spirit we catch.

The First Century needed the Apostle Paul: his demand was for personal commitment with cosmopolitan outlook. The classical world of the first century was coming unstuck, because many of its broad-minded people were weak, cruel, sophisticated; and because many of its provincial Gamaliels who had character were narrow, exacting, scornful. The Apostle Paul and those whom he influenced turned the Decline of the Roman Empire into the advance of missionary faith.

The Twentieth Century needs its new apostles: their demand for personal commitment with cosmopolitan outlook. For ours is a world of easy sophistication and of narrow provincialisms. The Light, the Word, the Change is everlastingly available. It turned Saul into Paul. What would it do to us?

Moses Bailey, an active Friend, is Nettleton Professor of Old Testament at Hartford Theological Seminary in Hartford, Conn. He has made innumerable contributions to Biblical scholarship.

Always the Christian community at its best has had love and fellowship on one hand; and Christian responsibility and freedom on the other. Floyd Moore

"My soul thirsteth for God, for the living God."

O Unexpressible!
Unthinkable . . .

We call Thee God.

Quietly, in the stillness
I feel Thy presence.

But my mind strays
To return once again
To the ordinary flow of life.
The stillness is empty
And Thou art gone.

But I can see Thee!
In the grace of a tree,
In the morning sun's beginning rays,
In the beauty of kindness,
The petals of a rose.

Awed I stand in the storm
When black clouds flee across the sky
And 'bolts of fire' are hurled —
Not by Zeus, but by Thee.

I hear Thee in the storm.

And Thou art echoed in a child's laughter.

O Unexpressible!
All Powerful and Almighty . . .

We grasp only hints of Thy Eternal Being.

—Marjorie Barker

Photo by Harold Smuck

Modern Jerusalem from the Mount of Olives

"And Jesus came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. And when he came to the place he said to them, 'Pray that you may not enter into temptation.' And he withdrew from them about a stone's throw, and knelt down and prayed, 'Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done.'" Luke 22: 39-42

Dare We Stand In The Line Of The Prophets?

I was one of those terrible "left-wingers" at the Cleveland World Order Study Conference. I gave my support to the proposal that Red China be recognized—nor am I ashamed of that fact. I believe in the freedom to discuss and criticize; to hold convictions, to seek to apply both the teachings and the spirit of Jesus Christ to the serious problems of today's world.

Christ cannot be the Saviour of the world if we exclude Him from all controversial issues. It is exactly in the area of controversial issues that "the world which God so loved" needs saving at the present time.

Whenever the status quo is challenged, by an Amos at Bethel, by Jesus in the temple or by sincere Christians in 1959, there is a hue and cry against "radicals" coming from Tekoa or Galilee, from Chicago or from Methodism. The death of Christ was plotted when those in authority realized they could not control his challenge of the status quo. They decided the danger to their privileged position was such that he must go. In the Central Offices we are receiving publications from those who, in horror, point the accusing finger at the Cleveland Conference and at all who took part. Christ stood in the line of the prophets. Dare we stand in that line when difficult questions are faced by our nation and the Church in this day?

In Matthew 25, it is told that Jesus judged the "nation" by how well it fed the hungry, clothed the naked, visited and showed compassion. The Kingdom was to be taken from the nation which could not produce such fruits of the spirit and was to be given to those which do. I believe the United States now has in its care a major share of the Kingdom of God. Since I do love her, I want her to bring forth the fruits of Christ's spirit. Where are they so needed as in our relation with other nations? "Thy Kingdom come on earth as it is in heaven," and grant that it may come first in me and in my nation!

—Milton H. Hadley

"Overcome evil with good."

Correspondence . . .

I have just finished reading the second of Samuel Marble's articles on "The Future of the Friends Ministry" and was very pleased with them. I would like to see them have a wide reading. I believe The American Friend has done a real service to the Society of Friends in printing these two challenging articles.

—Ronald Haldeman
Indianapolis, Ind.

I rejoiced over D. Elton Trueblood's article "Why I Am a Catholic Christian." I am sorry that Emmet W. Gulley takes issue with this good friend.

I was brought up very strictly to be a non-conformist, but I, too, find a deeper blessedness and liberty sharing in the partaking of the symbols of the Lord's supper with some of the people I love. We are all free to do, or not to do, only as the love of Christ leads.

—Lela L. Clemons
Ada, Oklahoma

Christian Press
Monday, May 4
Read Deuteronomy 19:14-20 or Galatians 5:13-18
Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance. (Deuteronomy 19:14.)
PRAYER: O Lord, we thank Thee for the great truths that have been preserved and kept for us through Word and leadership. We are grateful for the strength and courage of our forefathers in the faith. Help us to stand true and serve Thee in our home and community. For Jesus' sake. Amen.
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The First Monthly Meeting Set Up in Tanganyika

by Fred Reeve

In December, 1958, Robert and Carol Mills, four African Friends, Inez Reeve and I drove down to the new Friends' settlement in Tanganyika to set up the first monthly meeting there.

We could hardly believe the contrast between the countryside along the way at the time when we had been there in June, and at this time. In June there were hundreds of square miles of grass three feet tall. But in the months since then, the dry season had hit the Serengeti plains. Thousands upon thousands of animals had moved into the area, and there was scarcely a blade of grass to be seen. We saw more animals and a greater variety of them than we had ever seen on any trip before. There were herds of gazelles that must have numbered 200 to the herd.

We arrived just before dark at the location to which the Marigoli people are migrating. They had been expecting us, and very soon after our arrival they cooked up a wonderful meal for us.

The next day, Sunday, was the big day, when the new monthly meeting was officially set up and named "Manchira Monthly Meeting." The clerks and other officers had already been chosen, and in the meeting, after their official appointment, they were asked to come forward to receive instructions as to their duties. Prayer was offered for them that the blessing of God might rest upon their work as leaders. The whole day was taken up with these activities and with discussions about the future of the settlement, their school needs, church needs and so on. Finally, we showed color slides to an overflowing crowd.

It was interesting to see how the settlers have adapted themselves to the new country. Most of the people in the area around Kaimosi are terrified of wild animals, because they never see them any more, and only hear stories about them from their grandparents. But the Maragoli people in the Tanganyika settlement will walk for miles in the dark with wild animals all about them.

Early on Monday morning we left for home. On our way we stopped to have a conference with the District Commissioner again. He had carried out his promise of last June to get a road started through to our people. In fact, on our return trip we took the new road, which saved us 50 miles of driving. It is still hard going over rough country, but they have cleared out the trees, and later they will cover the road with gravel, so that there may be regular traffic to the settlement.

The Commissioner was also encouraging about a school, saying that if we were to get a school started, he was sure that in 1961 the Tanganyika Government would find funds to carry it on. There are about 300 children of primary school age in the settlement, that is, for the first four grades.

A day's hard driving brought us back to Kaimosi. Since then we have been carrying on our efforts for the settlement. We have had conferences with the Yearly Meeting officials and with our own Education Department people concerning the possibilities of getting a school under way. We are making this suggestion for consideration — that we secure two teachers to go there next year and take on 100 pupils. They would have to stagger their classes to do this, but they can do it under the circumstances there. The local people would build the schoolhouse out of local materials, with mud walls and thatch roof. We would ask them to raise a thousand shillings (about $150) among themselves, if at all possible. Some of the sum might be received in kind by the teachers, as cash is a serious problem with them in the initial stages of the settlement.

The settlers are, of course, suffering considerable hardship in the new country. There are no doctors or medical services of any kind within 25 or 30 miles, and they have no means of getting sick people over those miles except to carry them. Markets are so far away as to be practically inaccessible. There are many other problems, but they are keeping the needs of school and church uppermost in their concern. Though cut off by distance from the main body of the Yearly Meeting, they are anxious to preserve unity with other Friends in their efforts to promote the welfare of their people.

Photo by Fred Reeve

Visitors who attended the service at which Manchira Monthly Monthly was set up. They were from the area surrounding the Friends' settlement. The Friends welcomed them kindly and after the service, invited them to have dinner along with the other guests.

Literature in Review

The Quakers, by John Sykes. Allan Wingate, London. $3.50.

Here is a new approach to an evaluation of the Society of Friends through its three centuries of existence and of its contribution to the world. Beginning with a clear statement on the centrality of worship, the author proceeds to give an illuminating and fresh biographical sketch of Fox and his radical contemporaries.

Sykes analyzes the changes within the Society as affected by such factors as the evangelical movement and Friends' shift from being spiritually-sensitive revolutionaries to elite, prosperous and respectable citizens.

The author believes that the last forty years have shown more promise for a vital Quakerism to assume leadership and make valuable contributions to our time in terms of our historic radical social testimonies.

This book is refreshingly free from Quaker cliches, and it is suggestive of some new and creative thought that may be emerging. However, it lacks the kind of objectivity that true scholarship requires and it reveals an unfortunate lack of understanding of Mid-west Quakerism, both historically and currently. Every Five Years Meeting Friend should read this stimulating book, for growth is realized not in reading only that with which we agree but in the tension between what we hold to be true and that which is apprehended as true by others.

—Lorton Heusel

Rufus Jones: Luminous Friend, by J. Floyd Moore, Guilford College, 1958, 32 pages.

This Ninth Annual Ward Lecture begins with a physical description of Rufus Jones as written by Mary Hoxie Jones in a personal letter to J. Floyd Moore. This is followed by a descriptive chronology of the major events in Rufus Jones' busy life.

The speaker, Associate Professor of Biblical Literature and Religion at Guilford, then outlines the five "primary roots of influence" which produced this unique personality: 1) The Hebraic, 2) The Greek, 3) The Western, 4) The Quaker, 5) The uniquely personal. He goes on to say that these basic influences illuminate Rufus Jones' two major emphases: mythical religion and its ethical implementation. In describing this religion J. Floyd Moore gives proof that Rufus Jones' understanding of sin or the evil nature of man was not shallow.

Although much has been written about Rufus Jones, this contribution is an addition to our understanding of this beloved Friend.

—Nancy Brewster

In semi-annual sessions at Geneva recently, the World Council of Churches' executive committee reaffirmed the world body's opposition to further atomic testing and called on member churches in 50 countries to help build informed public opinion on the issue.

WATCHMAN, WHAT OF OUR NIGHT?

"There is more to admire than to despise in men."
"In the midst of winter, I discovered that there was
in me an invincible summer."
—Albert Camus, quoted by Charles Rolo in
The Atlantic Monthly, May 1958.

Here's Spring and the green we've awaited long, long: it is here
and we welcome it madly;
The wasting of winter was dreary and pregnant with fear
and we wished it gone gladly.
But this other chill chapter of man is more desperate: long
with grim snows we've been warring —
O poets, what hope of the Spring? See, we languish for song
of your best music pouring:
Come dream us a plan to spur the slack spirit of man
to new soaring.

—John F. Davidson

TEARS ARE NOT IN VAIN

What if the heart must break?
Then let the pieces fall
In words of poems that make
Rapt melodies for all
The wounded and forlorn.
Did not Beethoven draw,
From a soul by deafness torn,
Angelic notes to awe
And comfort hearts of men?
Our tears are not in vain,
But ink within the pen
For notes that shall remain
Forever in the heart.
And thus of sorrow born
Is every precious art --
And tears but to adorn.

—Alice Josephine Wyatt

John F. Davidson is a rector of St. George's Church, New York City, and a distinguished poet.

Alice Josephine Wyatt is a California poet whose work is widely known.

Friendly Life - - - Far and Near

THE YOUNG FRIENDS Work Camp in Cuba, to be held July 1 through August 14th, which is sponsored by the Youth Department of the Five Years Meeting of Friends, will be engaged in rebuilding and doing rehabilitation work in cooperation with Friends of Oriente Province and Cuba Yearly Meeting.

Upper high school and college-age Young Friends are eligible. Some knowledge of Spanish will be helpful, though not essential.

Co-directors of this work camp are Elohim Ajo and David Stanfield. With their wives they will direct the camp, visit extensively among Cuban Friends and participate in the annual Young Friends Conference in Cuba next August.

* * *

HOWARD ALEXANDER, Earlham College associate professor of mathematics since 1952 and active member of Clear Creek Friends Meeting, will participate in a School Mathematics Study group this summer at the University of Colorado in Boulder. This program, sponsored by the National Science Foundation, brings together college and high school mathematics teachers from all over the U.S. who will work to complete drafts of four drastically new high school mathematics texts, the initial work having been done as last summer's project at Yale University.

Introduced into the high school curricula will be topics of "modern mathematics," such as theory of sets, analytic geometry and modern algebra, all aimed to help the students "find themselves in much better position to pursue college work in mathematics, physical science, engineering and even social science."

* * *

THREE OF THE RAVINSBROEK Lapins who have been brought to this country by Norman Cousins, editor of the "Saturday Review," have been in Boston for the past two months receiving treatment. Two of these women, all of them victims of Nazi medical experiments during World War II which left the living ones in some manner incapacitated, have been in Boston for the past two months. They have been guests at the Beacon Hill Friends House for several weeks.

RAYMOND P. ARVIO has been appointed New England Regional Secretary for World University Service, an international student relief agency. Ray Arvio was formerly college secretary for the Middle Atlantic Region of the American Friends Service Committee, and until recently Youth Work Director for the Norristown, Pa. Y.M.C.A. Members of the West Chester, Pa. Meeting, Ray and Cynthia Arvio with their four children now live at 23 School Street, Hingham, Mass.

* * *

THE AMERICAN FRIENDS SERVICE COMMITEE is sending 40,000 pounds of new and used clothing to Algerian refugees in Tunisia and Morocco. The first shipment totaling 25,000 pounds arrived in Casablanca on March 10. An additional 15,000 pounds will be sent by the end of March. The shipments include clothing for men and children, soap, 2,000 pounds of shoes, and 1,900 pounds of new quilts. Distribution in Morocco and Tunisia will be through the League of Red Cross Societies. Other relief agencies in the area are the National Catholic Welfare Conference and the American Joint Distribution Committee.

There are at present 80,000 Algerian refugees living in Morocco and 90,000 in Tunisia. Having originally fled from the violence caused by conflict of French and Algerian interests in Algeria, the refugees are now concentrated mainly in the frontier areas of the two adjacent countries.

* * *

ADDRESSING THE MINISTER of Mines in Capetown, Friends in Southern Africa recently added their concern for the proper use of atomic energy. Meeting in Johannesburg for their Yearly Meeting, these Friends reaffirmed the peace testimony of the Society, then considering the positive contribution their country could make by insuring that Africa's raw materials, particularly uranium, should be used only for furthering the **peaceful** uses of atomic energy.

"Because of our conviction . . . we ask what steps you can take to help our country . . . in preventing the wholesale destruction of human life through the use of materials taken from our soil." They sought a personal interview with the official.

ELEVEN REPRESENTATIVES of religous organizations, including the Friends Committee on National Legislation, on March 4, carried their opposition to draft extension to George Reedy, Director of the Senate Democratic Policy Committee. He reported widespread dissatisfaction with the present working of the draft, predicted that Congress would renew the draft in some form, but listened sympathetically to their plea for a thoroughgoing study of the uses of manpower by the armed forces and for a less than four year extension of the draft.

The Statement by Byron Haworth which was presented in person before the House Armed Services Committee, on behalf of the Board on Peace and Social Concerns of the Five Years Meeting, was filed for the printed record with the Senate Armed Services Committee.

* * *

PENDLE HILL'S summer term is announced, to be held July 1st-22nd. Howard Brinton will teach "Religion of the Quaker Journalist," and Alexandra Docili the "Crafts Workshop." Robert M. Murphy, Jr's course will be "Psychotherapy Based on Human Longing"; Ruth Hays Smith's on "The Old Testament," and David E. Swift's concerned with "Another Look at Some Christian Affirmations."

* * *

THE ANNUAL WILLIAM PENN Lecture, sponsored by the Young Friends Movement of the Philadelphia Yearly Meeting, will be given by Henry J. Cadbury, on March 29, 3 p.m., at Race Street Meeting House. The lecture, entitled "The Character of a Quaker," will be published by Pendle Hill in May as part of its 1959 Series of six pamphlets. It will not be for sale on the day of the lecture. The Wider Quaker Fellowship will distribute this pamphlet to its entire membership. Advance orders with 35c may be sent to Pendle Hill Pamphlets, Wallingford, Pa.

* * *

THE SIXTH ANNUAL Yokefellow Conference will be held on the Earlham College campus, Richmond, Ind., April 3 and 4th. D. Elton Trueblood and Samuel Emerick, who head the Yokefellow Movement, will offer leadership. Other speakers are Rev. Bennett Sims, Rector of the

Church of the Redeemer, Baltimore, Maryland; Robert Raines, Methodist pastor from Cleveland, Ohio; Don McClanen, Executive Secretary of Christian Athletes; Roger Frederickson, Baptist pastor of Ottawa, Kansas; and Dr. William Douglas of Montpelier, Indiana.

* * *

A FRIENDS HIGH SCHOOL Institute on "The Universal Declaration of Human Rights" will be held Saturday, April 11th at Westbury Friends Center, Jericho Turnpike and Post Avenue, Westbury, Long Island, New York. With registration beginning at 9 a.m., the group will hear Prof. Howard W. Hintz, head of the Philosophy Department of Brooklyn College, before breaking up into six seminar groups of fifteen students each with resource person and adult discussion leader conducting, on select topics. This institute is sponsored by the Westbury Monthly Meeting and the American Friends Service Committee.

* * *

THE YOUNG FRIENDS COMMITTEE of North America announces its next meeting to be held April 17-19 on the campus of Wilmington College, Wilmington, Ohio. Interested Young Friends may contact Ernest Harley, Box 288, Wilmington College.

Opening session will be on Friday evening; committee activities will be considered on Saturday; and the group will worship together on Sunday.

* * *

WHEN A COMMITTEE of the Indiana State Legislature held a public hearing on a bill to abolish capital punishment early in February, four persons showed up to speak for the bill, two of them Friends. Errol Elliott, minister of First Friends in Indianapolis and Stanton Baily, member of Spiceland, Ind., Meeting joined a representative of the Disciples of Christ and one from the Terre Haute Council of Churches in maintaining that the law of God—"Thou shalt not kill"—is binding on the community as well as on the individuals," that history shows man is becoming more humane in administering punishment and that "dead people cannot be rehabilitated."

About a dozen persons attended this hearing, most of them Friends. But the pitifully small turnout seemed to verify Sing Sing Warden Lewis E. Law's statement:

"I have walked 150 to the death chamber. All were poor and most of them were friendless."

Friendly Fellowship

Marion, Indiana — South Marion Friends are undertaking as their share of Quaker Haven's $4,000 debt the amount of $200. These Friends are also planning to donate their time with saws, hammers, mowers and paint brushes at Quaker Haven some week-end in May, to help get Indiana and Western Yearly Meeting's camp in shape for the summer months ahead.

* * *

Dayton, Ohio—West Branch Quarterly Meeting of Indiana Yearly Meeting, with two other church groups of the area, is sponsoring a lecture series to be given by Charles A. Wells, well-known Friends writer and editor of "Between the Lines." The theme of the six lectures will be "Christ and World Needs," and they will be given April 12-17 at Salem Church of the Brethren.

* * *

Guilford College, North Carolina—James Childress, a student at Guilford College, assumed his duties as Youth Director of New Garden Friends Meeting on March 1. A Freshman student preparing for the Friends ministry, James is a member of White Plains, N.C. Meeting.

* * *

High Point, N. C.—"Vital Christian Experiences" was the theme for the annual Conference on Evangelism for Deep River Quarterly Meeting Friends on March 1-6. The first three evening meetings were held at High Point Meeting; the last three at Springfield Meeting. Guest speaker was Howard C. Wilkinson, chaplain of Duke University and outstanding Christian minister, who has said that the person most profoundly influencing his life was the late Elbert Russell, who for many years was Dean of Duke Divinity School.

* * *

West Branch, Iowa — Eight members of the West Branch Church attended the Inter-Church Leadership Training Conference when it was held in Iowa City last fall. The two Friends meetings, with combined Sunday School, presented an unusual Christmas program—The Christmas story was narrated by tape recording and illustrated with slides which had been portrayed by Friends children and photographed on farms near West Branch. Thus all Friends participated in the Christmas worship program. All Sunday School teachers were invited in February to share with the Christian Education Committee when they viewed and discussed two filmstrips: "How to Use a Filmstrip" and "The Christian Teacher." World Day of Prayer services were held at the Friends Church, with five churches participating. Taylor and Irma Guthrie, who had been pastors for 21 years in West Branch, celebrated their Golden Wedding anniversary on Dec. 14 with open house at their home in Iowa City.

* * *

Dayton, Ohio — Billy Lewis, minister of the Fairport Avenue Friends Church, has offered his resignation after 12½ years of devoted service and leadership at this church.

* * *

Ackworth, Iowa—Ackworth Quarterly Meeting met at Indianola on Feb. 21, 22, for the first Quarterly Meeting in the new church at Indianola. Orval Cox brought the morning message, and was assisted by the children's choir.

* * *

West Lafayette, Ind.—Rabbi Engel of the Hillel Foundation spoke recently to the Quaker Fellowship group, giving some of the history, practices and beliefs of the Jewish people. New president of the Fellowship group is Marshall Tobias, vice-president being Curt Ashlock. On March 1 Van White, a Negro student at Purdue University, met with the group and discussed views and ideas on meeting difficult situations non-violently.

* * *

Minneapolis, Minn. — The Church School of the Minneapolis Friends Meeting has undertaken a project for East Africa. For some six weeks boys and girls brought money to purchase building blocks, at 10c each, for the Hostel to be built adjacent to our Hospital in Kenya Colony. They set a goal for themselves of $25.00 The Christian Education Committee is promoting a "Church Camp Fund" to cover all expenses for Friends who can attend a week-end camp at Tipi-Wakan for all interested members of the meeting, on June 6-7.

This meeting has established a Memorial Fund for Irene Stranahan, former member of this meeting who died on February 12. The fund, to be administered by Esther Stranahan. her daughter, will offer scholarship aid to young Friends of the Minneapolis Meeting who may need it.

* * *

West Newton, Ind. — The Decatur Township Council of Churches has planned pre-Easter services in which several of our Friends meetings actively participate — West Newton,

Valley Mills, Fairfield and Center Meetings. Gathering for seven Wednesday evenings preceding Easter, various ministers bring the messages for worship, and the location changes to a different church each week. Richard Parsons, minister of West Newton, speaks on the evening of March 25th.

* * *

New Providence, Ia.—"Our Quaker Faith and Practice" is the subject of a series of messages being given at New Providence Friends Meeting. These evenings are directed toward helping many who would welcome more knowledge of what Friends believe and why. A Training Class for intermediate young people has been set up by Ministry and Counsel, who have asked Lewis Savage, their minister, to plan and lead this.

* * *

Orchard Park, N. Y. — Orchard Park Friends have installed gas and electricity in their 140 year-old meeting house. Sufficient repairs have been made on the 'men's side' to make it suitable for year around use. In recent years meetings were held only in the summer months.

This meeting house is the finest type of Quaker architecture in Western New York with traditional facing seats, partition and large gallery. The meeting was set up in 1807 and became the 'parent meeting' of more than a dozen Friends meetings in Erie and Chautauqua counties. There are four active meetings in the area at the present time.

During the fall and winter the Meeting has sponsored a series of Quaker Lectures on Sunday afternoons as a service to the larger community. Bernard Clausen, Harold Chance, Henry Cadbury and Errol Elliott have shared of their wit, wisdom and spiritual dynamic. Dorothy Hutchinson, Jenkintown, Pa., will be present for the final lecture April 12. The Meeting House is located on East Quaker Road, Orchard Park, just twelve miles from the Buffalo city hall. Friends feel that they have an open door for service in this rapidly growing suburban community.

W. Lawrence Kimber, previously a member of Germantown Friends Meeting, Philadelphia, and Rolf King, for some years a member of Rochester, N. Y. meeting, are serving as clerks of the reorganized meeting.

* * *

REPORTS FROM JAMAICA

Highgate Meeting — Meetings for Worship and Business, held regularly, were times of blessing. The boys and girls of the Approved School and the Lyndale Girls' Home made up the larger part of the Sunday meetings. Immediately before Easter the church had a week of prayer, and a pageant, "The Magdalene," arranged by Frances Cunningham, was given before a receptive audience. Friends shared in the fellowship of the Young Friends Conference held at Lyndale and Highgate last summer. Roy and Ada Williams, following their official welcome, have been most devoted to the work of these Highgate Meeting Friends.

* * *

Friends Town Meeting — This, one of Jamaica's smallest Meetings, has been unable to hold regular Meetings for Worship, but Friends have gathered as often as possible, maintaining their regular Monthly Meetting for Worship and Business always on the first Sunday of each month. This small group has experienced much of the presence of the Divine.

* * *

Albany Meeting — Stanford Riley has worked hard physically and through evangelism to build up this Meeting. He and Sylvia Riley lived at the teachers' cottage at Friends Town during the early part of the year until their home, begun by the Young Friends Work Camp, was completed, with local Friends sharing in the work. Ena Da Costa brings the message on the first Sunday of each month. Members have united in their efforts on behalf of the Meeting.

* * *

Port Antonio Meeting — In the absence of a pastor, the members have loyally joined to share responsibility for leadership. Some visitation has been carried on, and Monthly Meetings have been maintained in an orderly way. Friends look forward to the coming of their new pastor, Noel Palmer.

* * *

Quaker Hill Meeting — Isaiah Campbell, the resident Christian worker, has served this church faithfully, and Meetings for Worship and Business have been regular and rewarding. A two-room cottage with veranda has been purchased for the Christian worker's residence. Further building and renovation made a comfortable home for Isaiah Campbell. Friends have been very cooperative and give thanks for this splendid accomplishment. Young Friends have been active through the year, Lydia Johnson, now being clerk of the Monthly Meeting, and another, Ivan Jenkins, being recording clerk.

—Zephaniah Cunningham, Pastor
Highgate Friends Meeting
Jamaica, W.I.

CHRISTIAN WORLD CITIZENSHIP

The Friends meetings at Georgetown, Vermilion Grove, and Ridgefarm, in Illinois, have jointly sponsored a series of Sunday evening lectures, held usually the first Sunday of the month. Purpose of the series was to present various aspects of "Christian World Citizenship."

The October lecture was given at Georgetown by John J. Haramy, of Indianapolis, who spoke on the Near East and the Israel-Arab situation. Being himself a native Arab, he presented the viewpoint of the Arabs.

At Ridgefarm, in November, D. Elton Trueblood, of Richmond, Ind. was the speaker, and his subject was "The United Nations and World Communism."

A topic of timely interest was discussed in the December lecture, at Georgetown, when Osma Spurlock, social worker from Flanner House in Indianapolis, spoke on "Our Racial Minority Groups." Her address was cogent and provocative.

At Vermilion Grove in January, George Watson, dean and head of the department of Political Science at Roosevelt University, Chicago, and active in the office of the American Friends Service Committee in Chicago, spoke on "Friends Service on World Frontiers." He outlined the work of the American Friends Service Committee and the Friends World Committee. The February lecture, held at Vermilion Grove, was devoted to the work of laymen. Stanley Prevo, of Watseka, spoke on "The Yokefellow and Related Movements."

The final number in the series was at Ridgefarm on March 1st, when Hugh Barbour, instructor in Bible and religion at Earlham College, dealt most helpfully with the subject, "Christianity and Other World Religions." Pastors of the cooperating meetings are Stacy Wesner, James Furbay, and Willard Mendenhall.

BIRTHS

Badgley—To Mr. and Mrs. Donald Badgley, members of the New Garden Meeting, Guilford College, N.C., on January 25, a son, Paul Nimon.

* * *

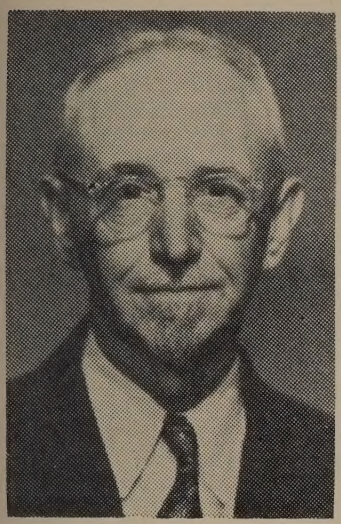
Hancock—To C. Thomas and Morjorie L. Hancock, members of Scarsdale, N.Y. Meeting, on February 24, a daughter, Sarah Dunham.

* * *

May — To Joe and Sue Hawkins May, on January 16, in Spring Lake, North Carolina, a son, David Bryan.

Deaths.....

Homer J. Coppock



1881-1959

Homer J. Coppock, widely-known and respected Friend, member of Whitewater Monthly Meeting, on March 2, following critical burns suffered at his home in Richmond, Indiana, age 77 years. The son of Isaac Test and Phoebe Ann Walton Coppock, he was a native of Winona, Ohio. He was a graduate of Damascus Friends Academy in 1900 and of Earlham College in 1904. On June 21, 1906 he was married to Mabel Cary and to them were born five children.

From 1904 to 1906 Homer Coppock taught at Oak Grove Academy, East Vassalboro, Maine; then served as pastor in Greenfield, Ind., from 1906 to 1908, while working toward his Master's Degree in Biblical Literature at Earlham College. He was principal of Corinth Academy at Ivor, Virginia, from 1908-1912. In 1912 he assumed the Friends pastorate at Millbrook, N.Y., continuing his graduate studies for his doctorate at Columbia University.

In 1916 the Coppocks moved to Central City, Nebraska, where he served as president of Nebraska Central College until 1921, giving leadership to the reorganization of the college which occurred during those years. The Coppocks then moved to Chicago, where they were pastors of the Chicago Monthly Meeting until 1923. Later Homer Coppock became assistant dean of Herzl Junior College, and in 1944 was transferred to Chicago Teachers College, where he remained until his retirement in 1946, when the Coppocks moved to Richmond, Ind.

In untold ways Homer Coppock gave encouragement and a vital spark to the concerns and activities of the Society of Friends. Besides his pastoral and teaching responsibilities, he had been instrumental in the organization of the American Friends Service Committee office in the Chicago area; for many years he served as Corresponding Clerk of Western Yearly Meeting; from 1948-1953 was executive secretary of the Indiana-Kentucky regional office of the Service Committee, and he acted as chairman of the Quaker Hill Committee in Richmond. He visited extensively in behalf of the Friends World Committee on Consultation, last September having been in England and Europe before attending F.W.C. sessions at Bad Pyrmont, Germany.

Surviving are two sons: Paul R. of Memphis, Tenn., and Dr. H. Cary Coppock of Ellensburg, Wash.; three daughters, Anna E. Houghton of Arlington, Va., Grace Bibler, Chicago, and Ruth Palmer of West Chester, Pa.; one brother, Ralph Coppock, Alliance, Ohio; one sister, Nell Parsons, Pasadena, Calif.; 19 grandchildren and 7 great-grandchildren.

Worship after the manner of Friends and in tribute to Homer Coppock was held at the First Friends Meetinghouse, Richmond, with interment in Earlham Cemetery, David Castle in charge.

* * *

Lewellen—Olive Newlin Lewellen, member of the Plainfield, Ind. Meeting, on Jan. 15, age 84. The daughter of Charles and Sarah Newlin, she was born in Plainfield, July 8, 1897; and on June 3, 1919, she was married to Gurney Lewellen. Surviving besides her husband is one step-son, Horace Lewellen of Plainfield. Funeral services were in Plainfield with burial in Maple Hill cemetery, Norval E. Webb officiating.

* * *

Maxwell—James Edgerton Maxwell, member of Plainfield, Ind., Meeting, suddenly on Feb. 5, age 65. Born in Plainfield on Jan. 22, 1894, he was the son of Allen and Sarah Edgerton Maxwell. After graduating from Purdue University in 1920, he spent forty-five years in YMCA work in Indiana and in the North West. On Oct. 11, 1924, he was married to Rosina Kistner. Though a birthright Friend, he had been an active member of Presbyterian churches in Waukegan, Ill. and Seattle, Washington, when his work had taken him there. After retiring last year due to ill health he returned to Plainfield, uniting again with Friends, teaching an adult Sunday School class and taking an active part in the meeting. Funeral services were in Plainfield with burial in Crown Hill Cemetery, Indianapolis. Surviving besides his wife are twin sons, James E. of Sacramento, Calif. and Charles K. of Plainfield; a daughter, Harriett Gibson, Kwethluk, Alaska; a sister, Mary Maxwell, Plainfield; three brothers: Albert of Plainfield, Charles H. of Akron, Ohio and Lowell, West Lebanon, Ind.; and six grandchildren.

* * *

Moore — Evelyn Goodwin Moore, member of the Alamitos Friends Church in Garden Grove, Calif., on Dec. 28, age 48. Born in Pasadena, August 13, 1910, she was educated there and at the Academy of the Church of the Nazarene in Pasadena, taking additional work at Adrian College. Married to George Moore of Adrian, Michigan in 1930, she shared in the Friends ministry with him at Rollin, Michigan, Portland, Oregon, Homedale, Idaho and Los Angeles, Calif. A person of true Christian grace, she loved music and gave untiringly of her love and devotion to her family, church and community. When in later years she accompanied her husband to George Fox and William Penn Colleges, her interest in young people made her active on both campuses, teaching and counseling with great understanding.

Returning to California in 1954 she continued to be active, though her health prevented her from public participation. She gave continual inspiration to all around her and her life was filled with God's spirit. Surviving are her husband, one daughter, Mary Brandenburgh, two grandchildren; two sisters, Mrs. Russell Wilson of North Hollywood and Mrs. Norman Scharer of Santa Barbara; and one brother, Arthur Goodwin of Duarte, Calif. Services were held in Whittier, T. Eugene Coffin in charge assisted by Everett Craven.

* * *

Morris—Mabel Morris, member of West Branch, Iowa, Meeting, on Feb. 6, at Lakeland, Florida, age 70. Born in West Branch on April 24, 1880, she was the daughter of Thomas and Ida Branson Hathaway. On June 11, 1908, she was married to Everett C. Morris at West Branch, where they made their home until moving to Lakeland three years ago. She had served faithfully as a teacher in the Bible School and as clerk of Ministry and Counsel of both the Monthly and Quarterly Meetings. Surviving besides her husband are nine children, one of whom is Edward Morris, teacher at William Penn College. Funeral services were held at West Branch Meetinghouse with Clifford Wolfe and Irma Guthrie in charge.

* * *

Pritchard — Pauline Pritchard, in Plainfield, Ind., on Jan. 17, age 66. The daughter of Olney and Maeda Pritchard, she was born in Hendricks Co., Indiana, January 21, 1893. A graduate of Earlham College in 1909, she moved with her family to Plainfield in 1930. She taught in Hammond, Indiana for many years, returning to Plainfield at her retirement. She was active in numerous local and Yearly Meeting capacities, giving generously of her time and energy to the work of Friends. Services were held in Plainfield with burial at Sugar Plain near Thorntown, Indiana, Norval E. Webb in charge. Surviving are several cousins.

* * *

Woodard — Francis Henderson Woodard of Georgetown, Ill., suddenly on Feb. 22, age 56. Born Nov. 24, 1902, in Bloomingdale, Ind., he was the son of Edward M. and Alice Henderson Woodard. He graduated from Bloomingdale High School and attended Penn College at Oskaloosa, Iowa. On August 24, 1924, he was married to Helen Larken, and they

moved to Georgetown where for several years he was engaged in the farm implement business for the International Harvester Co. More recently, in addition to the management of his farm he operated a garage business at Sidell. An active Friend, he had served on Ministry and Counsel, on the Music Committee and Building Committee of the Georgetown Friends Meeting. He had also served as a trustee of Vermilion Quarterly Meeting for several years. Long active in musical circles, he participated in numerous community choral groups, giving generously of his time and talents. A Memorial Fund has been started in the Georgetown Friends Meeting, to be used as designated by his wife, Helen Woodard. Other survivors include his father and stepmother, Mr. and Mrs. E. M. Woodard of Montezuma, Ind.; two brothers, Charles of San Diego, Calif., and John of Bloomingdale, Ind.; a nephew and a niece in California.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thorwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Glen and Mildred Rinard, Pastors. Phone PArkview 5-2634.

Long Beach, California — First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer Vail, 620 E. 9th St., Minister

Los Angeles, California—Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone Sy 63372.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C. E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda—4842 Main St.: S. S., 9:30; Worship, 11:00 a.m. and 7:00 p.m.; Prayer Meetings Wed., 7:00 p.m. Pastor, Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal, Quebec—Meeting for Worship every first day, 11:00 a.m. at the Y.W.CA., 1355 Dorcester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every first day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado—First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting): Meeting for Worship and Study, 10 a.m. Sunday. Katherine Honold, Clerk, 4720 West 35th Ave.; Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach—Meeting 3 p.m., 1st and 3rd Sundays. 145 First Ave. Inf. Sara Belle George, C.L. 2-2333.

Gainesville, Florida—116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida — Meeting for Worship and First-day school at 10 a.m. W.Y.C.A. Board Room. Phone EVergreen 9-4345

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E., Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.; Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 am., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOodlawn 8-2040.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive. Phone 9688.

Carthage—Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m. Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St. and Rangeline Road: Meetings for Worship, 8:30 and 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 7:30 p.m.; Midweek Meetings, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone VIctor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-2621; after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana — Unprogrammed meeting for worship. First days, 9:30 a.m. Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call Me. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30; Meeting for Worship, 10:45. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone Clifford 5-2485.

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister

Knightstown, Indiana — Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana — Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, Ph. 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana — Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis. Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Ruth Milhous, Clerk, 507 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, E. Main and 15th Streets: Church School, 9:15; Morning Worship, 10:30. David Castle, Minister.

Richmond — West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S ., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa — First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

West Branch — Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Sandy Spring—Friends Meeting, 18 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Masschusetts—Friends Meeting, 15 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 3-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station, Meeting for worship 11:00 a.m.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: S. S., 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Phone TE 4-9138 evenings.

Kalamazoo—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

NEW JERSEY

Montclair — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport—Friends Meeting: 10:00, Sunday School: 11:00, Morning Worship.

NEW YORK CITY—Meetings for Worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, Monthly Meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave.; and at corner Lafayette & Washington Avenue.

Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Comptor, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer — Science Hill Friends Meeting; Bible School, 10 a.m.; Meeting for Worship, 11 a.m.; Midweek Meeting, Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Grensboro, N.C. — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00; Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle. 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, Oho—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:30 p.m.; Evening Worship, 7:30 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

PENNSYLVANIA

Pittsburgh, Pennsylvania — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tenn.—Unprogrammed Meeting for Worship at 9:30 a.m. Clerk, W. Waddy Oursler Jr., 4495 Tall Trees Drive, MU 3-3813.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2426 Oahu Avenue, Honolulu. Telephone 999447: Sunday Meetings for Worship, 10:15 a.m.; Children's Meeting, 10:15 a.m., joins meeting for fifteen minutes; Montly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in the Rio Piedras. Visitors call 6-0560.

A Friend leaving **June 20th** for overseas will rent attractive, conveniently located, two-bedroom home to Friends' couple desiring to spend **three months** in Friendly Whittier, California. Write owner, 523 East Short Street, Whittier, California.

MEXICO CITY FRIENDS CENTER
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Friends Meeting, Sunday at 11 a.m.

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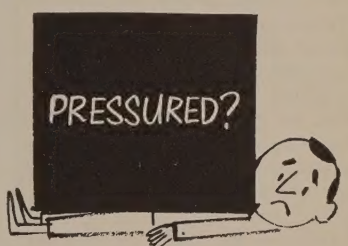

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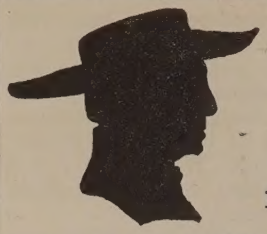

American

Quakerama

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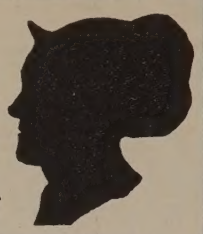

"After the Manner of Friends"

Like David who remembered with appreciation the water he drank as a boy from Bethlehem's well, many will recall with gratitude the meeting experiences of childhood years. Mine were spent in the North of Ireland, conducted very strictly "after the manner of Friends!"

The meetinghouse, a slate roofed, solid stone structure, had housed many generations of Friends, as evidenced by the head stones in the adjoining cemetery. The meeting room, divided into two equal sections, had an aisle that provided room for a substantial coal heater that stood in the middle. Sex segregation was the order of the day with men sitting in the right hand section and the women on the left. I was obliged, as a small boy, to sit in the court of the women with my mother. It was a red-letter day when I was permitted to cross the aisle and take my place with the men.

Ministers and Elders, of which we had several, both men and women, occupied seats in the gallery. "Uncle" Ephraim who sat in the center of the facing bench and was a Justice of the Peace, was the one who first shook hands indicating that the meeting had terminated. We had no clock in the meetinghouse and I never saw Ephraim refer to his watch but he had the ability to time a meeting with amazing accuracy.

Horses were unhitched and placed in the stable. Those with kicking propensities were frequently adorned with straw plaited in the tails. This did not prevent the horse kicking but acted as a warning for the friendly soul who might otherwise pat one on the rump.

With our modern multiple purpose buildings providing for worship, Christian Education and social events, we frequently hear the term "sanctuary" used regarding the place where the worship services were conducted. Such was never the case with the old order. It would savor too much of steeple worship. Incidentally, a steeple on a meetinghouse would be anathema. Gentiles who dropped in to visit our meeting might, from force of habit, remove their hats at the door. Not so those of us who cherished the old tradition. We entered and took our seats and then, after a decent pause, removed our hats. Some did not remove their hats at any time save when vocal prayer was being expressed. At such time the one praying would kneel on a footstool and all others stand.

Bible reading was encouraged at home but not in the meeting. Only rarely did a Friend hold a Bible when speaking in meeting, though the majority were pretty well versed in scriptural truths. Singing of hymns found no place in our worship. On one occasion a young woman Friend started a familiar hymn and other young Friends joined in. Uncle Ephraim rose from his seat with judicial authority and asked that quiet be restored. It was.

* * *

Quarterly Meeting was an occasion of considerable interest too. Roasts of beef, hams, poultry and all the trimmings were provided in abundance, to our delight. One First Day morning Quarterly Meeting for worship I well remember. It was the unwritten rule that the silence should not be broken until the meeting had well centered in worship. There was a similar period of quiet at the close. On this occasion, following an adequate and acceptable ministry, the meeting settled into silence, only to be broken by an eccentric Friend whose comments could hardly be termed edifying. His refusal to bring his communication to a close resulted in four Friends carrying out the wish of the meeting - bodily they carried out the offender. I have remembered that scene during the three score intervening years, though the weighter messages of the morning have long been forgotten.

—R.Ernest Lamb

1799 **WESTTOWN SCHOOL** 1959

Westtown takes pleasure in listing the following students who are winners of Honor Regional Scholarship Awards for the academic year 1959-60.

Elizabeth Clark
Dover Monthly Meeting, N.J.

William Dietz
Miami Monthly Meeting, Ohio

Martha Dupree
57th St. Monthly Meeting, Ill.

Patricia Engle
Swarthmore Monthly Meeting, Pennsylvania

Sally Engle
Swarthmore Monthly Meeting, Pennsylvania

Suzanna Hepp
Granville Monthly Meeting, Ohio

Lawrence Holden
Middle Conn. Monthly Meeting, Massachusetts

Stephen Humphrey
London Grove Monthly Meeting, Pennsylvania

Cheslye Larson
Swarthmore Monthly Meeting, Pennsylvania

Baxter McBane
Pasadena First Friends, Calif.

David Parsons
New Garden Monthly Meeting, North Carolina

Dianna Starr
Cambridge Monthly Meeting, Massachusetts

Judith Stratton
Springfield Monthly Meeting, Pennsylvania

Penn Szittya
Springfield Monthly Meeting, Pennsylvania

Suzanna Wray
Washington Monthly Meeting, D.C.

The enrollment for 1959-60 has been completed and a waiting list of Friends and alumni children has been established.

Daniel D. Test, Jr.
Headmaster

For further information and catalog, please write:
J. Kirk Russell
Director of Admissions